any more than the Divine forfeits His oneness by
accepting it. We have the perfect union in His'
being and can absorb ourselves in it at any time,.
but we have also this other differentiated unity
and can emerge into it and act freely in it at any
time without losing oneness: for we have merged
the ego and are absolved from the exclusive-
stresses of our mentality. Then for peace
and rest? But we have the peace and rest
by virtue of our unity with Him, even as the
Divine possesses for ever His eternal calm in the
midst of His eternal action. Then for the mere-
joy of getting rid of all differentiation? But that
differentiation has its divine purpose: it is a means.
of greater unity, not as in the egoistic life a means
of division; for we enjoy by it our unity with our
other selves and with God in all, which we exclude
by our rejection of his multiple being. In either
experience it is the Divine in the individual
possessing and enjoying in one case the Divine in
His pure unity or in the other the Divine in that
and in the unity of the cosmos; it is not the-
absolute Divine recovering after having lost His.
unity. Certainly, we may prefer the absorption in

a pure exclusive unity or a departure into a
supracosmic transcendence, but there is in the-
spiritual truth of the Divine Existence no com-
pelling reason why we should not participate in
this large possession and bliss of His universal
being which is the fulfilment of our individuality-
But we see farther that it is not solely and.